INSURGENT

THE MISANDRY ISSUE

MAY 2022

COVER ART BY SERENDIPITY

Greetings from Jane's Revenge

A warm hello to all readers of the Student Insurgent and defenders of reproductive rights everywhere.

As you may know by now, we are on the verge of losing reproductive autonomy nationwide. This egregious violation of human rights should shock and disgust anyone with the most basic sense of compassion. With a single unappealable decision penned by a handful of unelected, black-robed ghouls, tens of millions of people will no longer be in full control of their own medical choices. For generations, women have been forced to suffer unwanted pregnancies and made to rent out their reproductive capacity in service of patriarchy. We and our rights have been sacrificed on the altar of "the unborn" time and time again throughout history, and history has come knocking once more.

But also in history is our resistance. We have banded together in the past to resist domination by theocrats, fascists, and patriarchs. We will do so again. Just as the Jane Collective in Chicago half a century ago helped women get abortions in secret, we, Jane's Revenge, will fight to maintain the right that our mothers and grandmothers fought for. Even though we here in Oregon have codified abortion access, this is not forever, not everyone lives in states that recognize this right, and there are local elements that will attempt to deny us from exercising our autonomy regardless.

We have been shot at, had our clinics bombed, and had our doctors assassinated. The only language that the fascist speaks is violence. The only absolution the theocrat preaches is abuse. The only tool of the patriarch is coercion. At every turn, they deny us our right to self-determination, whether that be making reproductive choices, experiencing the joy of gay love, receiving gender-affirming care, or simply refusing to be in their control. And if you aren't completely on their side, they will eventually come for you too.

We cannot beg for our rights, nor can we beg for ineffectual leaders to save us. Even in a historically revolutionary city like Eugene, the forced-birthers attempt to sink their claws in, with so-called "pregnancy crisis centers" that lie to vulnerable women in desperate need of care, and brutish, heartless fascists who intimidate and threaten women, doctors, and anyone who doesn't fit in their disgusting vision for America. They are here. They must be opposed in any way possible.

Jane's Revenge is not just a group (though we do have cells all over the country) but also an idea. If you are against fascism, you are an anti-fascist. If you are a defender of reproductive rights for all, you are part of Jane's Revenge. We must do what politicians cannot, and defend ourselves and our autonomy with everything we have. We have already performed direct action against the forced-birther movement. And as long as the shadow of white supremacist theocracy looms over America, we will only escalate. This is not a threat. It is a promise. We invite you to take part, to organize alongside us. We will build a safe future together.

And to those who wish to force births and subservience, to those who want to perpetuate coercion, abuse, and suffering, we only have this to say:

If abortions aren't safe, then neither are you.

For autonomy, for self determination, for joy.
Jane's Revenge
Little Lark Memorial Cell

Forwarded from an anonymous trusted source

The Death of Roe: The Birth of Post Liberalism

By: Red Harris

The end of the protections enshrined by *Roe v. Wade* appears imminent. After 49 years of precedent, the Supreme Court is poised to roll back the constitutional right to abortion. In the coming weeks, the ruling will be officially issued by the highest court in America, leading to a spate of drastic abortion bans across broad swathes of America. While Roe is already effectively dead and has been since the Texas abortion ban last summer, the official end of a national right to abortion will have grave consequences.

In the leaked draft, Justice Alito outlined his reasoning for overturning nearly five decades of what was considered "settled law", which, for brevity's sake, all but nullifies the constitutional right to privacy as well as the concept of "unenumerated rights" (i.e. anything not explicitly outlined in the Constitution). Most worryingly, however, this draft appears to institutionalize the Glucksburg Test, which states that rights must be "deeply rooted in American tradition and history". Needless to say, this is a judicial time bomb, which will have ramifications spanning everything from LGBTQ protections to racial equality and countless other civil rights.

This is the result of decades upon decades of targeted efforts by the anti-abortion crowd, ranging from concerted electoralist pushes to transform the Republican party into the political juggernaut we see today, to acts of stochastic terrorism to directly harm the capacity of groups to provide reproductive care. The ruling in *Dobbs v. Jackson*, as this case will be remembered in history books, is the culmination of these efforts. However, it is important to remember that the modern moral conservative movement did not form out of a reaction to Roe, it formed earlier, out of reaction to desegregation and Brown v. Board. And even though reimposing segregation was soon driven off the political table after the civil rights movement, it would be a grave error to assume that the current blend of "Great Replacement" conspiracism and hyperconservative reaction won't eventually come back to it.

The rejection of liberal values (i.e. democracy, equality, human rights) by the political right wing in America means that we are progressing to an era beyond naive political liberalism, and its ghoulish successor, neoliberalism. This era, of Post-Liberalism, heralds something much darker: the total dominance of cultural, social, economic, and governmental institutions by a minoritarian political faction of far right Christian Nationalists that stage farcical hyper-gerrymandered elections to reinforce their vulgar excuse for legitimacy. All this while public services are gutted and a political elite keep the economically downtrodden divided with nearly ritualistic persecutions of minorities and outgroups. Such a system is not new; it has been similarly imposed in Russia, in Hungary, in India, and many other nations across the world and throughout history, and they inevitably have the same outcome of destitution, corruption, and brutal, crushing repression.

What does this mean for America? Well, nothing good. Even with Roe poised to be overturned, and with broad popular support for maintaining Roe and even codifying the national right to abortion, the Democratic party, in typical fashion, appears utterly impotent and incapable of coming to the rescue. The midterms are still lurching in favor of Republicans, and the 2024 election will almost certainly herald a constitutional crisis that the democratic safeguards in this country are simply not prepared for. Hate crimes, white supremacist domestic terrorism, targeted disinformation, and violent rhetoric are all on the rise. Republican-dominated states have been passing wave after wave of anti-trans laws, anti-"CRT" laws, and "Don't Say Gay" laws. Among these laws are also "fetal personhood" initiatives, which would charge anyone receiving or aiding in abortion care with homicide, even in cases where pregnancy would

be fatal, something far more severe than pre-Roe laws. Many of these states are cracking down on the mailing of abortifacients like mifepristone, which is also used to treat miscarriages, thus leading to further strains on reproductive care.

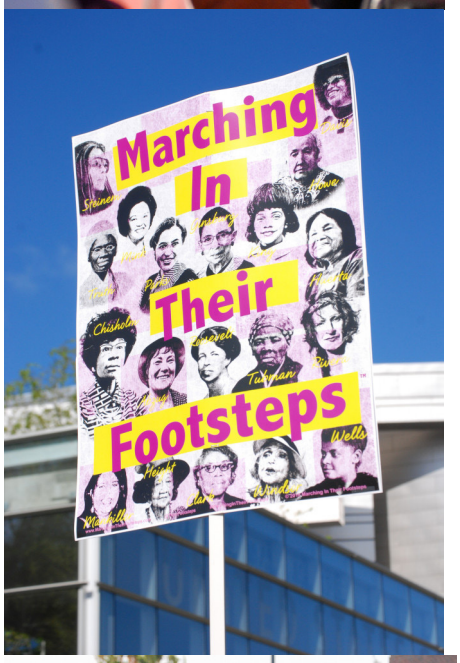
Of these laws, the worst perhaps are the ones that reach across state lines, charging people who leave for blue state sanctuaries to gain abortion access. Not since the days of abhorrences like the Fugitive Slave Act have states attempted to do this. The instant a woman from Idaho or Texas or Missouri is charged for entering Oregon or New Mexico or Illinois for the purposes of getting an abortion, it will set off a domino of legal challenges that leads right to the Supreme Court's doorstep once more. The Post-Liberal Right cares nothing for ideological consistency, only the fulfillment of their agendas; just as they have struck down Roe with claims of turning the issue back to the states, they will do so again when a second Dredd Scott is issued that severely curtails (if not utterly ends) the right to reproductive autonomy in blue states. This, assuming a national abortion ban isn't legislated following whatever nightmarish political designs come to pass in the 2024 election. Post-Liberalism will come to all of us, whether through courts, congress, or darker means still.

Once the right to abortion is revoked, along with the rights to same-sex marriage (*Obergefell v. Hodges)*, to contraceptives (*Griswold v. Connecticut*), to same-sex intimacy (*Lawrence v. Texas)*, and countless others, it will not be coming back in our lifetimes, not in these United States. Democrat leaders implore us, the voters, to save Roe by voting for pro-choice candidates, while they themselves not only sponsor anti-choice establishment Dems over committed progressives in primary races, but also still play to the fantasy of bipartisanship. The Republican party is not interested in accepting free and fair elections, nor do they chase the delusion of compromise. The red states of this country are not true democracies but a legion of petty imperia, where "inconvenient" votes are suppressed and the opposition exists in tatters. By all means, vote down the ballot, it's an important civic function and it should be exercised while it still matters in places where it still does. But voting alone will not save us.

There are not many roads open to maintaining the right to abortion, or indeed, any of the other rights that the political left has fought for over the past century. At least, not through legal channels. We may be entering a new and perilous era, but that does not mean we will be in a particularly new or particularly perilous position. With advances in technology, underground networks can easily be set up to provide abortion care as they were in the days of the Jane Collective or today in arch-conservative Poland (mifepristone is relatively easy to make and can be delivered via drone). Groups like Jane's Revenge offer a chance at direct action through leaderless resistance against the infrastructure of the anti-abortion movement. Wider collectives, like the LGBTQ, Black, and Jewish communities, are all too familiar with the violence of christofascist white supremacy, but are more resilient and connected than ever.

If Post-Liberalism is to come to pass, if these truly are the twilight years of the pretense of liberty and facade of equality in these United States, then we the people will need to be ready. The death of Roe is not the finale but the opening shot of a long barrage that will roll back the rights we hold dear, and it's anyone's guess as to where it will end. And the post-liberals will need to be fought tooth and nail every step of the way, until the fruits of their victory turn to ashes in their mouths.

If they mean to inherit America, then give them the America they deserve.



Photos, right: May 3, 2022 Women's March. Photos by Kate O'Mara for *Solidarity News*

The UO "Demonstration Team"

The Surveillance of Students at UO

----Original Message----

From: Rick Haught <rickh@uoregon.edu>
Sent: Tuesday, November 9, 2021 12:22 PM
To: Tina Haynes <thaynes@uoregon.edu>
Cc: Krista Dillon <kristam@uoregon.edu>; Paul Timmins <ptimmins@uoregon.edu>
Subject: UO Statement on Freedom of Speech

"Hi Tina"

Welcome to the messy world of freedom of expression.

The UO Demonstration Team is a quiet circle of administration employees and University of Oregon Police who work together to surveil social media and spy on community protests. Student organizers have known for some time that the administration was monitoring their activities, but until an email conversation disclosed through a Public Records Request mentioned the Demo Team's existence, students weren't aware of how they were being watched. State public records requests have revealed that the administration has been monitoring student protest and political activity through social media posts and in person surveillance since at least 2017. An official charter for the Demo Team is available which includes a laundry list of high-level administration employees and UOPD officers. A core and secondary team of UO employees are included in the charter and compose a sprawling network of informants that cover roughly every non-academic department of the university.

Official mention of the UO Demonstration Team is limited to one public posting from the University Risk Management and Insurance Association's (URMIA) Western Regional Risk Management Event Conference, where Krista Dillon Co-Chair of the Demo Team spoke in 2019. Record requests for information on the UO Demonstration Team have revealed over 500 pages of documents concerning their activities since 2017. The team's activities may precede 2017, but their most recent charter was updated July 1st 2021. What these documents reveal is that any publicly posted information concerning political or protest events is distributed to the widest possible network of campus authority.

The team appears to focus on distributing intelligence before demonstrations, protests, controversial events, or any suspected disturbance. Surveillance is compiled by the Demo Team and in the event of a "civil unrest incident" the team defers to what is called the Incident Management Team (IMT). The clear continuity between information gathering and evidence gathering is overtly expressed in the team's charter and reinforced by many of the procedural documents disclosed in the recent records requests. This wide net of tattle-tales is the eyes and ears for both the previously mentioned Incident Management Team and a larger umbrella department of Safety & Risk Services. Comparing both the Demo Team charter and the IMT organizational chart reveal that the two share significant crossover. Though the IMT has a wide portfolio that includes pandemic response and various disasters, it is in close proximity to both UO's General Council and UOPD. It appears that when the IMT is activated, the correspondences of the UO Demonstration Team stop being publicly accessible records and are designated as "privileged logs." All such privileged logs listed in recent records requests include correspondences with Kevin Reed (the UO General Council) or UOPD staff.

Though recent public records requests about the UO Demonstration team are extensive in scope, there are conspicuous holes that appear in the records. The most glaring lapse is a void of all Demo Team activity during 2020. Even citations of "privileged logs" are absent from this period and one must remember that this was an era of almost constant demonstrations and protest in Eugene during the BLM/George Floyd uprising. Several protests took place on campus in that time frame, but any activity of the Demo Team is simply absent from the public records request. Whether this means the Demo Team was simply not functioning during this period or the Incident Management Team was in a constant state of activation is unclear. Other inconsistencies in the records requests reveal that the more successful or disruptive a demonstration might be, the more likely it will be passed along to the UO General Council or the UOPD. Such circumstances often put the details of the Demo Team's surveillance activities beyond the retrieval of public records requests.

The picture that can still be painted of the UO Demonstration Team is one of an extended network of administration employees constantly raising the alarm about student political activity and protest. The Demo Team even has informants in event services, which are obliged to report suspicious or controversial events booked by student groups or community organizations. Additionally, sprawling pages of procedural documents detail pre-planned responses for a few categorized campus direct actions. Though the exact details of the procedures have been redacted behind big black boxes in the records requests, three categories listed are protests/demonstrations, marches, and tree sits.

One of the most recent demonstrations detailed in the Demo Team records was the Nov 17th 2021 protest

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against timber executive Tyler Freres of Freres Lumber, who gave a presentation on post fire logging at the UO Law School. In this case the Demo Team seems to have obtained information through a string of student informants that passed along a screenshot from a Discord chat. The Demo Team prepared for any disruption with a planned script but when the protest erupted over 50 demonstrators shouted down the timber executive en masse. Tyler Freres appeared to have been completely dejected by the demonstration and the event went from having a packed amphitheater to a couple of demoralized business law students lingering behind.

Demo Team chat logs reveal that the team did not feel there were grounds for code of conduct violations and Kevin Reed the UO General Council called the protesters "wimps" for only disrupting the presentation for five minutes. The Demo Team was more concerned about press documenting the protest and were keen to know if the media was on hand to witness the disruption. It was later noted in a chat log that Freres Lumber President Rob Freres, cousin of Tyler Freres was, "clearly still pretty annoyed/frustrated," when he was encountered the next day at an OSU event. Freres Lumber has made a significant financial contribution to the UO Law School, most likely in the hopes of influencing one of the leading environmental law programs in the country.

None of the protest participants were cited for code of conduct violations and this is likely the reason for the transparency regarding this incident. What media did emerge about the protest, Demo Team members commented as having, "not much traction." Event attendees were asked to sign-in before entering the amphitheater room and this list was circulated to the whole Demo Team.

On a comical note, is the Demo Team's ongoing feud with the Cascadia Forest Defenders, a local radical environmentalist organization. It appears that the organization's social media feeds are monitored by the Demo Team. In 2019 a campus tree-sit protesting local timber sales appears to have gone all the way up the chain to Safety & Risk Services. A formal letter was delivered to the Forest Defenders citing safety and policy violation for occupying the tree from April 15-17th 2019. The Forest Defenders were known to have taken exception to any safety concerns, and even resolved to draft a response letter countering the accusations. A heated exchange also took place with the campus arborist on this matter, but all safety inquiries were thoroughly answered by climbing experts that participated in the action. Demo Team correspondences revealed that initially the administration wanted to use city codes regulating camping on public property to justify eviction of the tree sitters. This was decided against because, "we do not want the City to regulate how we use our property for UO events."

In 2017 Charlie Landeros was one of the most active organizers and critics of the University of Oregon while they were a UO student. Because of this, they drew the ire of multiple university administrators. Particularly, the demonstration team singled them out in their investigation of the State of the University protest. Remember: Landeros' life was tragically cut short on January 11, 2019 when they were murdered by the Eugene Police Department as they were picking up their daughter from Cascade Middle School.

Landeros was mentioned by the Demonstration Team on October 5, 2017 due to their involvement in the State of the University disruption. UO Students interrupted the annual State of the University address, where President Schill was slated to speak on October 6. Students organized a counter-action named the State of Reality to demonstrate how the university failed to protect them from white supremacists whilst pricing out the most marginalized.

UO administrators included a screenshot of Landeros' Facebook post, sharing the event in their action plan write up and with the UOPD. Landeros also shared an intimate personal story of being a person of color living under white supremacist institutions. They went into how President Schill hasn't taken action against blatant fascism, causing students like them to feel unsafe at the university.

Admin felt threatened by this letter, which showed no violent intent. Then UOPD Chief Matt Carmichael admitted in response that while the post was noteworthy, it did not "suggest violence." Messages from administrators showed that they had issues with Landeros personally and not just the letter they wrote.

From: Kris Winter
Sent: Thursday, October 5, 2017 8:31 AM
To: Krista Dillon <kristam@uoregon.edu>; Shelly Kerr <skerr@uoregon.edu>; Bryan Dearinger <bdearing@uoregon.edu>
Cc: 'Chief Carmichael' <Matt.Carmichael@uopd.org>
Subject: Facebook postings

Hi,

Could you all take a look at Charlie Landeros' facebook page? Kyle Henley called concerned based on his recent post (related to the protest Friday). I understand Kyle also called Chief Carmichael. President Schill is concerned as well. If you don't have access to facebook I am putting text of the recent post below.

His postings have become more intense and he does seem more fixated on Mike. Additionally, I understand his G.I. Bill runs out after this term.

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"[Their] postings have become more intense and [they do] seem more fixated on Mike. Additionally, I understand [their] G.I. Bill runs out after this term," Kris Winter, co-lead of the demonstration team said in an email.

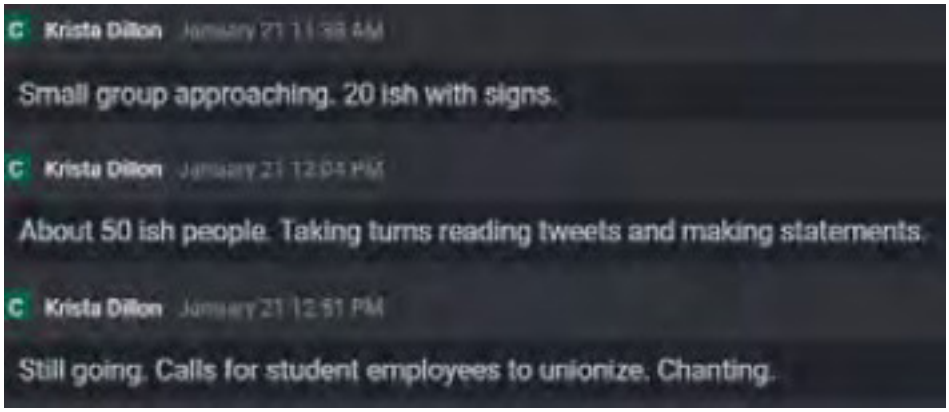
It is unclear whether Landeros said publicly that their GI Bill was set to run out or if admin accessed that info using other means.

An overall trend in the Demo Team's behavior is the monitoring of GTFF union events, an ongoing concern of the Demonstration Team. An issue that came up again and again was the use of amplified sound, especially from GTFF. Krista Dillon said that it is university protocol to get a photo of individuals that use amplified sound after they are asked to stop. These emails also show their interest in accessing the media to ensure they report on the administration's view on these labor struggles. The Demo Team appears to do a check-in whenever GTFF or SEIU are entering contract negotiations, but as of now recent records requests do not reveal their reaction to strike conditions.

Dillon, in addition to surveilling protests with the Demo Team, helps lead the university's COVID-19 response team. This puts her in a special position where she meets with unions to set COVID policy, and later surveil these unions' protests about the administration's inaction surrounding COVID safety protocols.

Chat logs provided in our public records show administrators providing minute by minute updates of health and safety speakouts by staff and students. Dillon sends texts saying there are 10 people here, then 20, then 50.

One text from Dillon reads, "Still going. Calls for student employees to unionize. Chanting."

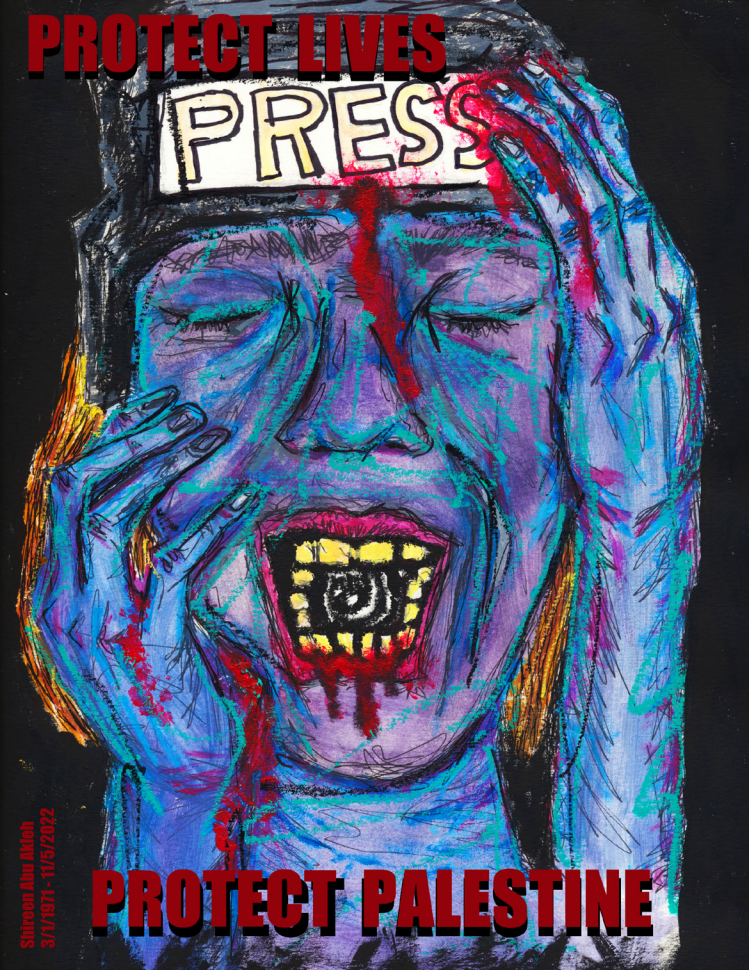


It appears that the UO Demonstration Team has largely integrated the university administration into a network of police collaboration and surveillance. This default network of informants plays a noted role in outsourcing evidence collection and preparing defense against legal liability. Most importantly the Demo Team seems to fall in line with the profile of UO's massive public relations apparatus that Joshua Hunt chronicled in his book *Nike University.* Given the teams bent towards media management, this would align with repeated attempts to safeguard donor associated brand names and commercial legacies that now overwhelm UO's campus and cultural landscape.

The point at which it became the university's job to monitor political activity on campus is unclear. With a reputation that puts billions of dollars of donor contributions on the line, it is safe to say that the agency of students to set their own agenda within the university has encountered organized resistance from administration and police.

The Insurgent and Solidarity News hope to bring more public records to light concerning university surveillance of students. Every new records request raises more questions, and we thank all those comrades who contributed financially to help pay for the exorbitant fees these public records requests incur. Moving forward we hope to challenge many of the redactions we have encountered, and we hope we can delve further into the Incident Management Team (IMT), which appears to be the main punitive apparatus of the UO Demonstration team.

Note from the Editor: We have known that admin keeps tabs on us, here we have the proof. Take this as a lesson learned: think carefully before you post protest information to any server, make sure you can trust everyone who has internal access to your organization, and STOP scheduling your protests using Events Services!



Israel Strikes Again:

Silencing Palestinian Press By: banzai
Art: @thosebeyonddrunk

On May 11th, Palestinian-American journalist, Shireen Abu Akleh, was fatally assassinated by the Israeli Occupation Forces (IOF). Unfortunately, Shireen wasn't the first journalist murdered by the Israeli forces, and it doesn't look like she'll be the last anytime soon. At the time of her assassination, Shireen Abu Akleh was wearing a blue vest, with the word "PRESS" clearly labeled across her chest. She was covering a military raid in the occupied city of Jenin.

In the past, when Israel has murdered other well-known individuals, they follow a pattern of rejecting charges and deflecting the blame onto Palestinians. In 2003 British filmmaker, James Miller, was shot by the IOF while filming a documentary in Gaza. Just as Shireen was wearing a vest with the word "PRESS", Miller was holding a white flag while posing zero threat whatsoever. A similar situation unfolded when Dr. Izzeldin Abuelaish, a prominent doctor, was asking the IOF to stop firing at them on live TV; his three daughters were killed by an air strike shortly after. In each of these cases, Israel has denied the fact that they killed innocent individuals. In the cases of the journalists, Shireen Abu Akleh and James Miller, the IOF went as far as blaming Palestinian freedom fighters for their deaths. These claims have repeatedly been proven false. The Israeli government has a well-documented history of blaming Palestinians for the deaths of innocent people caused by the IOF. Not only were these journalists, filmmakers, and children innocent, they were also physically showing that they weren't putting anyone at risk.

The responses we've seen globally are rather interesting; some nations seem to not care. Other nations have adamantly asked Israeli officials or the International Criminal Courts to push forward on an investigation. On May 23rd, Palestine officially put in requests to the ICC to formally investigate Shireen's death. The news publication that she worked for, Al-Jazeera which is based out of Qatar, is also requesting Israel to investigate her tragic death.

To some surprise, the United States has also spoken up and expressed that they are expecting an investigation. Many find hypocrisy in this call though—for decades the United States has been funding Israel's occupation and settlement of Palestinian indigenous lands. The United States is calling for an investigation but as they still provide over $3.8 billion in military funding to Israel, annually. Amongst all of this, President Joe Biden is expected to visit Jerusalem around the end of June.

Time Magazine came out with an article titled "Israel's Response to Shireen Abu Akleh's Death is a Problem." No shit it's a problem. Not only was Israel in violation of international law by killing a journalist, but they were also quick to falsely accuse Palestinians of killing her. Now they're refusing to investigate her murder. According to the Israeli news publication, Haaretz, Israel's military investigation committee has decided that if they investigate her death, it will only cause an opposition within Israeli society.

As I am writing this, it has been almost three weeks since Shireen Abu Akleh's passing and still nothing has been done or accomplished for her to achieve any sort of justice. Her family have made statements, Al-Jazeera has made statements, and thousands have flooded into the streets of major cities across the globe, calling for some sort of justice. All of this, yet still no sense of justice is on the horizon. Since the turn of the century, 7 journalists and filmmakers have died at the hands of the Israeli Occupation Forces. To Israel, and much of the international community, the IOF is known as the Israeli Defense Forces (IDF). In all 7 of these murders, none of these individuals posed any sort of threat to the wellbeing of Israeli citizens. In all 7 of these murders, the Israeli "Defense" Forces played an offensive move when they decided to carry out the assassinations of these journalists. In no way were these attacks defensive.

Shireen's murder is just the most recent example of Israel's efforts to restrict Palestine from getting a fair and accurate representation in the media. Shireen would show up on millions of televisions regularly, reporting on the regular atrocities committed in Palestine. When oppressed and occupied people don't have their sides of the conflict represented, the oppressors are one step ahead and only furthering their oppressive efforts. Israel's violent ocupation of Palestinian land has taken the lives of too many innocent people. How many more until we realize enough is enough? May 15th, Al-Nakba day, marked 74 years of this colonialistic settlement. With Israel's occupation not showing any signs of ending any time soon, it's more important than ever to listen to Palestinians and their stories.

Male Entitlement Permeates Every Facet of a Woman's Life

Essay & Art By: Rosie

While the recent information about the potential repeal of *Roe v. Wade* and the state of abortion rights in this country is certainly disturbing, to those who have been paying attention it is not the least bit shocking. Back in August 2021, Supreme Court Justice Amy Coney Barett declined to block a vaccine mandate at Indiana University after a group of students argued that the mandate infringed on their rights to bodily autonomy. While the majority of liberals, shrouded in COVID news, saw this as a sign that Justice Barett may vote in favor of more stringent COVID policies, others saw a much darker threat looming. Judge Barett did not just vote to block a vaccine mandate, she voted against bodily autonomy. This was simply the first indication of her stance on individual freedom, medical rights, and subsequently, abortion. While Justice Barrett may be a woman, her stance on these issues reflects the patriarchal white entitlement that permeates every facet of women's health care and our rights to bodily autonomy.

While this phenomenon certainly exists from the moment of our birth, for most women we become aware of this entitlement as we enter puberty. From the cat-calls we get across the street from men three times our age, to inappropriate touches and stares from our male classmates, we are conditioned to learn that our bodies are not truly our own from a very young age. By the time we are taught about sex education and our changing bodies, we have already been sexualized for years.

When it comes to sex education, rarely are we lucky enough to attend a school that teaches sex is for more than just producing offspring. We are taught that if we are not ready to raise a man's children, then we are not ready for sex. We are taught that sex is painful, and almost never are we taught about the female orgasm, because our orgasms don't relate to procreation. Also, teen pregnancy is still too common in the United States, especially in rural areas where sex education is limited or non-existent besides the religious preaching of abstinence until marriage. Access to birth control is already limited in these areas, but now that the Supreme Court has leaked their decision regarding *Roe v Wade*, a number of states have begun considering bills that would criminalize birth control. According to the Pew: "This month, Idaho state Rep. Brent Crane, Republican chair of the powerful House State Affairs Committee, said he would hold hearings on legislation banning emergency contraceptives and possibly IUDs as well." We currently live in a world where men who have physically violated women's bodies have the greatest power to create legislature on women's bodies (with both Judge Clarence Thomas and Brett Kavanaugh having sexual harassment/ assault allegations against them), and while putting more women in positions of power may seem like the easy answer, Justice Coney-Barett is living proof that women, especially white women can still propogate male entitlement and violence.

While one of the most preached arguments for abortion revolves around rape, incest, and other non-consensual situations in which someone might find themselves pregnant, there is still violent male entitlement in forcing a woman to carry a child for any reason, even if it was from a consensual sexual encounter. We are not incubators - we are humans, and this blatant objectification of a woman in favor of a life that does not even exist yet is just another example of how we do not own our own bodies. They have always been property of the patriarchy, and this situation only amplifies our awareness of that fact.

In a previous issue of the Insurgent, I went in depth into the technocratic birthing systems and medical misogyny in the United States. However, those topics have more relevance than ever in a society that forces women to give birth. Many people fail to consider that birth, especially in the United States, places women in incredible danger, including death. The United States has the highest maternal mortality rate of higher GDP countries, due to the routinization of c-sections, and the general surgicalization of the birthing process in the country. Expecting a woman to carry an unwanted child to term can be a death sentence, especially in a country that has no intention of supporting that woman or her child after birth.

This has never been about saving the lives of children. If it was, the U.S. would have social systems in place to support mothers and children after birth. This is, and always has been about, male fucking entitlement.

MISANDRY CORE

BOYS LIKE YOU BY ZAND
PANIC ATTACK BY PUSSY RIOT
BITCH BITES DOG BY CECILE BELIEVE
PRO-LIFE? BY WAR ON WOMEN
DICK PICS BY WAR ON WOMEN
GIRL CLOUT BY FLESH
PUKE BY HEART ATTACK MAN
COOL 2 ME BY HEART ATTACK MAN
SEVENTEEN BY LADYTRON
PRETTY WASTE BY BONES UK
MODERN GIRL BY SLEATER-KINNEY
REBEL GIRL BY BIKINI KILL
LIL RED BY BIKINI KILL
DEAD MEN DON'T RAPE BY 7 YEAR BITCH
WARGASM BY L7
LA SIRENA BY SKINNY GIRL DIET
CONTROL BY MANNEQUIN PUSSY
AIN'T NO CHANGE BY BLUES PILLS
NO WHITE FLAG BY GOUGE AWAY
UPROAR BY GOUGE AWAY
PERFECT BY MANNEQUIN PUSSY
TOUCH ME AGAIN BY PETROL GIRLS
DEAL WITH IT (FEAT. KELIS) BY ASHNIKKO
TRADER JOE BY JUNGLEPUSSY
THERAPY BY VIAL
ALPHA BY YUNG TITTIES
BIG ENERGY BY LATTO
VITALS BY MEDUSA
BACK TO BLACK BY AMY WINEHOUSE
FUCK THE CISTEM BY THE MUSLIMS
BAD IDEA! BY GIRL IN RED
BROOKLYN BABY BY LANA DEL REY
ALEJANDRO BY LADY GAGA
WOMANIZER BY BRITNEY SPEARS

BOY BYE BY BIGKLIT
WEENIE ROAST BY BIGKLIT
NO SCRUBS BY TLC
WHORE OF BABYLON BY ZHEANI
WOMAN OF DARK DESIRES BY BATHORY
I EAT BOYS LIKE YOU FOR BREAKFAST BY RIOT GRRRL SESSIONS
UTERINE INDUSTRIALIZATION BY VENOM PRISON
100 BOYFRIENDS BY ALICE LONGYU GAO
BITCH THEME BY BRATMOBILE
DADDY AF SLAYYYTER
SIMP BY FULL TAC, LIL MARIKO, RICO NASTY

Cops audit Cops? *Cops off Campus holds their last meeting of Spring Term*

By: Eric Howanietz

UO has begun a process of auditing its campus police force, but for some a hired consulting agency named Twenty First Century Policing (21CP) leaves the fox guarding the hen house. According to Cops off Campus UO, their own community audit on campus has concluded, "Abolition is our conclusion." The auditing agency 21CP is primarily composed of former police chiefs and administrators. For Cops off Campus the audit that started in January this year hardly comes close to the type of community review board campus organizers have envisioned. Organizers are also worried that the report will appropriate abolitionist language, and most of all UOPD will have the opportunity to edit the report prior to public release. The $110K audit will in no way obligate the UOPD to follow any of its recommendations. Organizers believe a smokescreen of reform now allows campus authorities to move forward on a suite of half measures. Some of these including Community Service Officers, and various acknowledgments glorifying CAHOOTS and aping its best efforts.

Cops off Campus ends the year with its May 25th public meeting by briefing who they are, where they are, and where they want to be. Over the course of the last year the group has transitioned from its previous iteration as Disarm UO into a stronger abolitionist stance of the Cops Off Campus Coalition. Now branded as Cops Off Campus UO (COC), the group takes a strong anti-capitalist position that opposes the prison industrial complex, colonialism, imperialism, patriarchy, and racism.

Their presentation opened with an indigenous land acknowledgement that fed directly into their core mission and seamlessly recognized the historical relationship between stolen indigenous land and policing. Reflecting on the history of COC they showed how the group has periodically released information about UOPD's negative impact in the community. They have demonstrated how the foundation of UO's police department is built on a program of privatization subsuming the public university system. And they have emphasized how UOPD was only established in 2011, which obliges meeting participants to easily imagine a campus community without policing.

Most importantly the abolitionist stance of the organization allows it to refrain from reformist efforts and compromises with campus administration. Over the course of the last academic year the group has largely been successful in efforts to underline a problematic relationship between Campus Duck Rides and the UOPD. Campus police had largely asserted control over the ride service (Previously called Safe Rides) and Associated Students of University of Oregon (ASUO) were paying 90% of the Duck Rides budget. This created a situation where student activity fees collected by ASUO were being funneled into the UOPD. It now appears that UOPD will no longer control the ride service in the next budget cycle and Transportation Services will take over control of Duck Rides.

Cops Off Campus ended its final Spring term meeting with a workshop asking participants to brainstorm how they would rather spend the UOPD's eight million dollar budget.

Admin Strikes Again: The latest victim? The Student Food Pantry

By: Maggie

As of this year, almost 9,000 students a year walk through the doors of the Student Food Pantry. A welcoming volunteer - also a student - greets students as they pick up their free produce: bread, canned goods, frozen meats, milk, eggs, cheese, hummus, coffee, pastas, tofu, peanut butter, cake mix, cooking oil, almost anything one can think of. The pantry currently serves students from UO, LCC, Bushnell, and all students, regardless of income, can access the Pantry.

The Pantry started out in a small garage in 2011 by passionate students and community members concerned about student food insecurity. Over the years it has since grown through the work of students and community members and, as of June 2020, expanded into a multi-room space off of the UO campus on 710 E 17th Ave. In the past year, the pantry now has improved its stock with reusable water bottles, toilet paper, toothbrushes, soaps, dog and cat food, menstrual products, safer sex supplies, handmade knit hats, along with more halal, kosher, vegan, and gluten free groceries. Students are working on getting more staples and other essentials that the university currently doesn't provide, such as fentanyl testing strips, birth control, and pregnancy tests.

Historically, the Pantry has been funded, operated, and expanded by the work of community members and students at UO. This is now changing: as of July 1st 2022, along with other department changes happening this summer, the administrative department of the Dean of Students will begin managing the oversight and operations of the Pantry. This means that the Pantry will no longer be run by students and community members.

It is not entirely clear what played a role in the transition of the Pantry's management to Dean of Students' Admin. One theory is the change in EMU oversight: starting in July, Admin will instead oversee the funding of many of the offices in the EMU such as the Student Sustainability Center, Craft Center, KVWA, Outdoor Program. Since the Pantry was a part of the Student Sustainability Center, Admin easily could move the Pantry between the two departments they now control, and then implement the changes they want to the Pantry.

One other possible contributing factor to this transition of the pantry is HB 2835, which was passed by the Oregon legislature this spring which added new funds to the new Department overseeing the Pantry. Additionally, new ASUO funds are now also going to this same department.

This upcoming change in the pantry is important because it is a loss of student autonomy over one of the very few basic resources on campus. This will now make it easier for Admin to take control of a student-created program. This has happened before when they transitioned the feminist anti-violence nighttime ride service, known as Safe Ride, to Duck Rides, a camera-covered surveillance campus police shuttle. Student oversight over these departments made it so students could ensure that all these programs were centered on the students and the community.

Transitioning the Pantry to a program under Admin control presents a scary scenario where more regulations, requirements, and bureaucracy are embedded within the Pantry. This transition may disrupt community-developed and community-centered mutual aid networks currently happening at the Pantry and further community involvement may be pushed out or stifled. Helping meet the needs of students - or any vulnerable population - necessitates a dynamic, flexible, and understanding environment. Institutionalizing community programs often creates the opposite effect, as in the case of Duck Rides. The transition of the Pantry may seem small, but it's a warning sign for students to keep a watchful eye for other advances from Admin on student and community-run programs.

meme cred: UO Affirmations on Instagram

Solidarity News Report: Admin's Fuckery Continues

Reporting by: Matthew-OG, solidaritynews.org

UO gives Pres. Schill new 5-year contract

Published May 23, 2022 on *solidaritynews.org*

The University of Oregon Board of Trustees approved a new five-year contract for President Michael Schill that includes a retroactive raise to 2022. The UO will now pay a base salary of $780K for the year of 2022, a 5.7% bump from the last year of the previous contract. In 2023, his base pay increases 2.3%, then increases of 3% for each of the remaining three years. The contract was unanimously approved by the Board of Trustees on Friday, May 20.

In addition to the base pay, the UO has boosted his retirement contribution to $200K/yr for the first four years and $300K for the last year. The UO set its contribution to Schill's retirement plan at $50K/yr in his last contract that they approved for him in 2018.

On top of all of that the university will give Schill a $250K bonus if he sticks around until the end of 2023 and another quarter million if he sticks around until the end of 2025.

If Schill's contract is terminated, except for with cause, he can choose to stay on at the UO as a faculty member with a $450K/yr contract

As of beginning of this year, Schill has accrued a full year of sabbatical. The UO has decided with this new contract that he will no longer gain sabbatical time and instead if he stays president for the rest of the contract that he will receive $1M for research.

Additional benefits that the university carried over from the old contract is a $1,200/month vehicle stipend (funded by the University Foundation) and stay at UO's McMorran House, located at 2315 McMorran St. in Eugene. The contract stipulates that he is required to live at that residence while he is president. The university will pay for utilities, telephone service, cable, and internet access at that residence.

See full contract online: solidaritynews.org

Officer of administration nominated to UO BoT seat that has been filled by union classified employees

Published May 26, 2022 on *solidaritynews.org*

Gov. Brown nominated two new people to the UO Board of Trustees to fill spots of two members that are stepping down at the end of June. Jenny Ulum, who serves as the senior director of communications for King Estate Winery, has been chosen to take over for Chuck Lillis' at-large seat. Lillian Moses, who serves as the director of housing capital construction at the University of Oregon, has been tapped to fill the nonfaculty staff representative currently served by Jimmy Murray.

Since the board took effect in 2014, the nonfaculty staff representative position on the board has been filled by classified employee that is a member of the SEIU 503. Jimmy Murray and his predecessor Kurt Willcox both were active in SEIU. Lillian Moses however is a nonunion Officer of Administration at the University of Oregon.

In a post on the SEIU 503 sublocal 085 website, Johnny Earl says that all classified employees were caught by surprise that an Officer of Administration was chosen for the non-faculty staff member seat. Earl goes on to say that classified employees and Officers of Administration have different interests and because of this it does not make sense to have one seat represent both groups. Among the differences he notes is that many classified employees are supervised by Officers of Administration and that classified employees are governed by a collective bargaining agreement.

"Classified employees will never feel comfortable until a new seat is made on the board for classified employees representative that represents their interest only. We hope that one day classified employees would be able to vote on who we would like to represent us on the Board of Trustees. Up until that time the same struggles between the two employee groups will persist," Earl says in closing.

Chuck Lillis has served on the board since its founding. At its quarterly meeting on May 20 the trustees named Vice Chair Ginevra Ralph, co-founder of the John G. Shedd Institute for the Arts, to serve as board chair. They bumped up Steve Holwerda, managing director of Ferguson Wellman Capital Management, to serve as Vice Chair.

The Oregon Senate Rules committee will vote on the nominees in June. If they approve both, they will join the board on July 1.

PROFITS
Art by Serendipity

Suicide at UO: An Illusion of Care

By: Curious Hippo

Lane County is experiencing an epidemic and not the one you are thinking of; suicide takes someones life every three days here. The population of the University of Oregon is not exempt from this rising problem. Universities nowadays are saying they are extremely forward thinking and progressive, especially when it comes to the mental wellbeing of their students. But, is that really true? How could higher institutions view students with any care beyond a superficial level when all we are is a constant source of endless income? Are university staff showing insincere interest towards their students simply to shield themselves from civil suits? Is all of the suicide prevention and help offered by universities, the University of Oregon in particular, a shallow attempt to cover legal bases instead of truly caring about their students? In an age of litigation against the University, how can UO truly care about their students and staff?

In terms of the university, there is a certain accountability that all institutions are held to. Universities are putting the pressure on young adults whether intentional or not. Introductory level classes are intended to be extremely hard in order to "weed out" the students who should not actually be in the class. How is that acceptable? When students are failing classes the repercussions are academic probation and having to meet with an advisor before registering for next term's classes. But no one ever stops to ask why. Why did this person, who was successful enough to get into University of Oregon, fail their first term of classes? Based on a 2013 study conducted by the American Psychological Association, depression is the second leading concern in 36.4% of all college students. Maybe, if someone looked at these statistics and really thought, they would start to possibly comprehend what is wrong with higher education. College has evolved from a place of higher level learning to a pressure cooker only some are expected to survive. The university has lost sight of the humanity of their students, treating them like a means to an end rather than a human.

A classroom was an environment of learning and fostering creative thinking but now, classrooms at the University of Oregon are another cog in the machine of American capitalism. In America, it is enforced from a young age that there are two paths you can take: one of "success" or the alternative of living life as a so-called burnout. Your success as an adult is determined by the next seventeen years of your life: elementary school, middle school, high school, SATs or ACTs, apply to college, go to college, graduate college, work for the rest of your life. When a place of learning becomes more about being successful than learning, it is no real surprise students get overwhelmed and sometimes want to give up.

Suicide is the second leading cause of death in people ages 15 to 24. While UO has tried to address the problem, all of their attempts have been shallow and lacking preventative care. Some schools are much better at addressing suicide concerns than others, but do any of these schools actually care? We live in a highly litigious society where any wrongdoing is scrutinized under a microscope. Is the University actually trying to prevent suicide or are they trying to prevent involvement of the judicial system?

Freshman year, I was identified as a student at risk by the Dean of Students after speaking with a mandated reporter about my struggles. Instead of calling me, I was sent an email saying University of Oregon "policy… requires any student experiencing a situation that...threatens their own safety to complete a suicide risk screening" and you are required to complete the screening within a week of having the email sent (Howard 1). In this letter it said, "if for some reason you do not [complete the screening within one week from receiving this email], it may be necessary to take additional steps to assess your safety," which according to a psychologist at the counseling center could be anything from a 72 hour psychiatric assessment to a hold on your university account. If the University of Oregon actually cared about the well being of their students, they should not have to threaten them to take the steps they want them to take to keep them safe. It became abundantly clear that this policy was in place to shield the University from lawsuits. They are doing the bare minimum. This letter said a suicide screening is required for any student they believe may be at risk yet, they don't require sexual assault victims to complete this screening after reporting an incident to the Title IX office. Approximately 70% of rape and sexual assault survivors experience moderate to severe distress, which is a very common precursor to suicidal thoughts and behaviors. Based on a study of rape survivors in America, studies have determined that 33% of female rape survivors contemplate suicide and 13% of women who have been raped actually attempt suicide. This does not include women who do not report their rapes, women who do not report their suicidal thoughts or attempts, and men (who already have a higher suicide rate compared to women). So do they really care or is the University just doing what they need to in order to skate by?

Who gets to decide what is considered a threat to a person's safety and what is not? Clearly people are slipping through the cracks. When doing a search of suicide risk screenings online, they are typically around 3 to 5 questions. If someone has already decided they want to die, will a 5 question screening do anything? Has anyone been helped by those questions and what comes after answering them? I was told that because I was in therapy they were not extremely concerned with coming up with next steps for helping me. It all seemed superficial and if I did not want to cooperate I could have lied or simply not done the screening. I have not received any check ins as to how I am nearly two years later. Even with that letter, I did not receive it immediately, almost as if it was not urgent enough for them to send a letter and inform me of their "care for my well being." Why send a letter at all if there is not any actual help for me or my peers? It is yet another illusion of care within the university to avoid civic liabilities.

continues on next page

Things are not done efficiently here at UO because the institution is incapable of seeing students beyond economic gain. It is not a matter of keeping us safe because if it were, a lot more people would have to complete these risk screenings. Genuine care is when resources are actually offered and plans are created for all students, not just ones at risk. It seems as though the University is selfish and only cares about protecting themselves. That is understandable too, but why not be honest about it?

The UO fails to grasp preventive care and even then it is very case by case. Instead of doing a one and done screening, the university could easily more meaningfully check in on their students after having some sort of suicidal behavior or thoughts. At Brown University, if you are having a mental health emergency, their counseling center will see you within 15 minutes without needing any prior appointment. When I had to complete my risk screening I was sitting in the waiting room of the counseling center for 45 minutes, and I was told it was not a busy day. It is not just a matter of better policy. The University of Oregon needs to make changes in its core to show more compassion towards its students. Prioritize students in life threatening situations, respond in a timely manner, check in with students and keep them informed. All of these things seem so basic, but to a corporate machine, there is no need as long as their reputation stays pure and their hands appear clean. At the University of Oregon suicide prevention is nothing more than an illusion of care to maintain a reputation precluding negligence.

Medusa

medusa had the right
idea i believe.

a cave on a mountain
seems the best way to
go, watch their eyes as
you turn them to stone.
hold their lives in the
palm of your hand,
let no more men tell
you what you believe,
shatter them and their
preconceived notions.

if i was her, i would
never leave, escape
to where i would be
exempt from the rule,
the exception because
when a man came into
my space and said "i
thought you liked this" all i could say back was, "i was 15," oh how i wished i had snakes for hair and weapons for eyes,

instead my hair is curly, perfect for someone to grab in their hand and say you're mine now, it hurts, that the way of the system that wasn't made for us to succeed will make us bleed to survive, was I made to be broken?

i carry pepper spray with me and plan to go into politics.

sparta would have welcomed us with open arms, a warrior society, where violence was encouraged and reciprocation too, castrate him with a knife if he touches you, forget chopping the hydra's heads off, we already know two more grow back in its place

become a vigilante and turn them all to stone, scream at them and stop playing nice, once they'd diagnose you with hysteria, now they deem you a SJW and pray for your death.

only through empowerment can anything be changed, with the collective rage of thousands set the world on fire, and dance in the ashes of what remains

i wish i was medusa, as tragic as her life was, because she at least had an advantage

an advantage that ultimately killed her in the end, because her snakes for hair and weapons for eyes

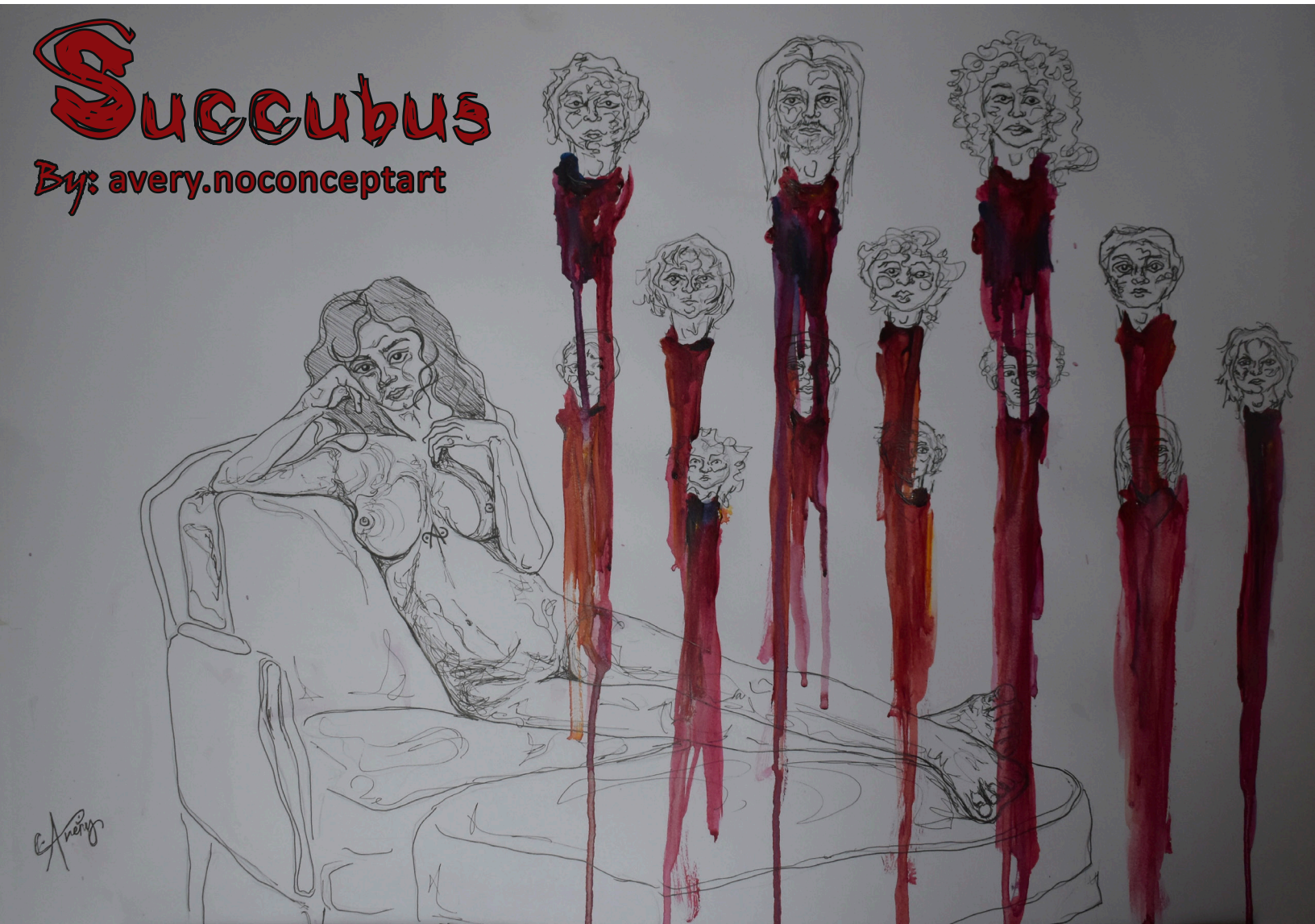
were something that men didn't understand and so claiming to be heroes, brought on her demise

-PARIS

Art by Serendipity

HE SAID SHE SAID

He said she said
You had two shots of vodka
I was completely sober.
You wanted to talk
I wanted to hang out with our friends.
You said you wanted me to sleep over
I was trying to come up with excuses to go.
You followed me into a different room
I didn't want to be followed.
You said you always wanted to
I said I didn't know what I wanted.
You told me to lie to them
I wanted to scream for help but you were so controlling.
You asked me to help you get popcorn
I was led into a room I didn't know
You put your hands on me
I never really said 'No.'
You kept kissing me on my neck
I was waiting for it to end
You jammed your tongue down my throat
I was searching to free myself from the wall
You pulled me down on to the couch
I needed it to end but didn't know how.
You tugged at the end of my shirt
I moved your hand away.
You got up and left me there
I was frozen feeling bare.



MOM
MEN SUCK
IVEHSANDRY
PATRIARCHY
ROSIE

Harbinger Rapid

By: Red Harris

Illustration: Rosie

There is an undercurrent of dread in her life. The dread is omnipresent. It is an existential sort of dread, the kind of dread that does not sneak up all at once but haunts in the background. It is shadowy and monstrous. It ebbs and flows. Once the dread got too close and it gave her a nervous breakdown.

She knows what is coming. She feels like Cassandra, of the Greek myth, blessed with prophecy but doomed to never be believed. Not enough people are listening to her, they have their own concerns in life and that's fine. Maybe never enough people could. She goes out with her friends and tries to feel normal with them, at least for a little while, but then the dread comes back and she spends the waning night anxiety-puking in the bar bathroom. She swears the dread is still just an undercurrent in her life. "I'm okay," she says. "I'm just having a moment."

"Are you okay?" the psychiatrist asks her. The psychiatrist is a man, older than her. Most men are. "This isn't normal behavior."

"What would be, under the circumstances?" she retorts, gesturing her arms wide to the world. A clock ticks patiently in the background.

He ignores her question. "Go for walks. And take these." He shoves paper into her hand. It says Abilify. An hour later she throws it out.

Chronic adjustment disorder. They tell her that's what it is. Putting a name to the dread, as if that's the sort of thing that helps it go away. Could it go away, ever, really? Not likely. The dread could only be defeated with truth. And truth was on the side of dread.

She is cold like a corpse. Dead girl walking, dead girl sleeping. Her dreams are filled with jackboots, plagues, ballistic rockets, forest fires, rising seas. They are fitful dreams, amphetamine dreams. When she swims up out of them her head hurts and it's already the afternoon. Hot water still comes from her showerhead. The lights still come on. They flow in currents. It is the 2020s. Hard for her to believe this is as good as it gets, as good as it ever will be again, but it is, it will be. So it has been foretold by analysts of many disciplines. The road ahead is a long way down. She shivers in the well-lit shower. Dead girl weeping.

There were women she talked to and men she ignored—they were often in silence together. She dreaded the silence. It was dreadfully loud. But what was there to talk about, anyway? Sometimes they'd wind her up and watch her ramble on tangents. They found her so unhinged that she looped back around to insightful. Other times they'd just let her go. She couldn't let go of the dread.

"I want to be okay again," she tells her friend.

"Were you ever to begin with?" her friend asks in turn. They pass a bong back and forth between them.

"Maybe." Smoke wafts in thin trails through the dim, musty apartment. She takes a hit and coughs weakly. It's current day, current year. "But I think I'm going under now."

Now is the time of ending. She has seen it coming in a thousand articles, in a thousand op-eds. The fire is on the mountain, the serpent's egg is hatching yet. She writes to release the stress, mad ramblings she's afraid to show anyone. It's bothersome, she knows, but there isn't a simple solution or remedy. Three of the four horsemen cross their scythes upon the world and everyone's supposed to act like this is fine? Grotesque.

In her calmer hours, when the noise doesn't occlude her mind so fully, she thinks about the stars. Staring up in the early hours of the pre-sun morning, watching the stars do their slow waltz across the celestial plane. She has dreams of being between them, in the inky void of interstellar space, no up or down, a night sky in all directions around her. In the evenings she is all too conscious; the sun is not asleep, it's moving under her feet. Amidst the dreams of apocalyptic strife, there is a deep repose, and in that state of peace she is flung out into the deepest of space. The dread can't reach her out here. Speeding against nothing, Voyager wishes it was her. A Harbinger, rapid.

But when she wakes up, it's the middle of the day, hot and dry and she's sweating through the blankets. Global temperatures are 1.1°C above the preindustrial average. Current projections say there will be another 1.7°C to go. She turns on the fan and waits to cool down again so she can go back to sleep.

But deep down, she knows the trees are still burning.

Starbucks on Strike

Reporting By: Matthew-OG, *Solidarity News* www.solidaritynews.org

Workers at the 29th & Willamette and Franklin & Villard Starbucks stores went on strike in May over the firing of union organizers in the PNW, as well as the exclusion of union stores from new benefits. The Willamette shop went on strike for two days, May 17-18, and the Franklin shop went on strike May 17. Workers at both shops successfully kept both shops closed the entirety of their strikes.

Picket lines were small but held steady support from workers and community supporters throughout the day. Dozens of drivers passing by also showed their support through honking and many of the would-be customers were not apoplectic for being turned away, but instead voiced solidarity with the union.

The strikes in Eugene were held in conjunction with strikes in Olympia, Portland, and Seattle.

Baristas say that Starbucks will make up different excuses to fire the most active union organizers at their stores. They are also disciplining workers for wearing union pins. One worker told Solidarity News that they have been targeting workers that speak out to the media and that they are on their final written notice.

Workers United has filed two charges of unfair labor practices against Starbucks on behalf of workers in Eugene. On April 29th they filed a claim saying that management forced workers to attend meetings to spread anti-union sentiment, saying that unions are useless and implied threats if workers unionized.

"Even absent the specifically unlawful statements made, the repetitious nature of these meetings, which accomplished the Employer's goal not through the substance of any argument but merely as a demonstration of the Employer's power over its workers, was inherently coercive with regard to the exercise of Section 7 rights," Workers United says in their charge.

On May 4, Workers United filed a claim stating that Starbucks illegally fired a worker at the 29th & Willamette store in retaliation for their union organizing. Cases for both charges are still ongoing.

In Photos: UO Mecha hosts Vigil for Victims of the Robb Elementary Shooting

Photos: Fern

Photos: *Solidarity News*

May Day 2022

Reflections from the Eugene May Day Coalition

One of the things most abhorent about Capitalism is the way it not only adorns our bodies in hurt and harm but prevents us from having the time, space, sense of safety, and community support needed to ever dig that poison out of our bodies. Coming together to provide room to breathe and heal is an absolute must for us to survive and process the trauma inflicted on us by fascist and capitalist formations. We dream of solidarity and letting leftists know that many people can and will build power and class consciousness. A coalition of the Neighborhood Anarchist Collective, Eugene DSA, IWW, and the Student Insurgent started discussing and reaching out to other groups in January. This helped make the process collaborative because there was time for people to brainstorm and plan together, and these groups plan to continue in coalition.

On May Day, there was a mix of tabling, spontaneous and planned speeches, workshops, games, art, a reading of The Witch's Child, spoken word poetry, and live music. Lots of food was provided by Eugene Community Fridge, Food Not Bombs, Burrito Brigade, and Solidaritea, and an untold number of plant starts were distributed by Plant Swap and other community members. Around 300 people showed up, and people walking by learned of the history of May Day and working people from many different leftist tendencies. Many stayed to join in the efforts to build a better world. Adults and children laughed and relaxed while weaving a colorful May pole, and a laughing child wearing an ACAB button and holding a craft red rose popped bubbles a person in black block made by spinning in a circle. Loud punk music played in the middle of downtown. People in cars driving by looked on as if saying "What is going on?" Groups and individuals distributed hundreds of zines and stickers. A group screenprinted "Abolish Prison, Abolish Slavery" on over 75 patches and shirts people brought with them. People sat in the grass talking, reading radical zines, and eating burritos, and there were no disruptions from ideological opponents or from the state.

Our values are not merely political stances to be pursued within electoral, propagandic, and campaign arenas but our every day lived values. Living these values collectively helps them to seep into our bones and build our collective social forms. It felt like a faire and political education. People were there to relax and be together on May Day, to take a collective breath in solidarity and dream of how we can live after capitalism and the colonial state fall.These connections will be necessary in what we can only hope is a very busy Summer. This event wasn't intend to be a direct action like May Day's of the past, present, and future because it was designed to be a day of leisurely socializing. Our ability to act and react collectively in the face of ongoing threats will always be dependent on our ability to build trust with and within our community. In times of bravery, knowing you can trust those with you is essential to effective action and organization.

Voces del Sur: Latin American Poems

Translated by Serbal Vidrio

We Are Not People

Hugo Jamioy Juagibioy, Colombia, 2010

We are not people from an alien world
longing to keep living;
we are not people from a land
from which tomorrow they will say
we left.
We are not a people brought from other places,
our roots are here.
We are men of the trees, we are a people, we are a community
born of the depths of the earth,
trees walking through the place
inherited from our taitas,
people caring for harmony and the balance of nature,
a people constructing a home
for our children
so they may live happily and naturally.

Yentšang quematsmënëng

Inÿe luaróca yentšang quematsmënënga
jtsebošán bid jëftsebomnam;
ndocna luarentša yentšang qumatsmënëng
yëts mochantsuenan jtsichamuan
Bëng tsënjamna ca;
ndoñe inÿe luarëngocan Puebl shjajnëng
bëng camuentšëng fsëndmën yentšang
puebl fsëndmën.
Fshants jashenoiquentšan onynanëng
quem luarentša oyjuay šošong
taitang tojëftsayentš bashejuán
uáman luar uaishanÿang
uaishanÿang y enyeonan yentšang.
Chë luar enagnmen Puebl
bëngbe báseng
oyejuayëng y quetsomñëngcá chamuetsiyenam.

In This Earth Live the Stars

Elicura Chihuailaf, Chile, 1991; originally written in Mapudungun

In this earth live the stars.
In this sky sings the water
of imagination.
Beyond the clouds that rise
from these waters and these soils,
our ancestors dream us.
Their spirit—they say—is the full moon;
silence, their beating heart.

Tvfaci mapu mew mogeley wagvben

Tvfaci mapu mew mogeley wagvben
Tvfaci kajfv wenu mew vlkantuley
ta ko pu rakiduwam
Doy fvta ka mapu tañi mvlen ta komv
xipalu ko mew ka pvjv mew
pewmakeiñmu tayiñ pu fvcakece yem
Apon kvyeh fey tañi am—pigekey
Ni hegvmkvleci piwke fewvla ñvkvfvy.

Instructions for Changing the World

Subcomandante Marcos, Mexico, 1984-89

I

Build yourself a rather concave sky. Paint it green or brown, earthy and beautiful colors. Give it a splash of clouds to your liking. Carefully hang a full moon in the west, let's say about three quarters up its respective horizon. In the east slowly start rising a bright, strong sun. Get men and women together, talk to them slowly and with love, and they'll set off on their own. Lovingly contemplate the sea. Rest on the seventh day.

II

Bring together the necessary silences. Forge them with sun and sea and rain and dust and night. Patiently sharpen one end. Pick out a brown uniform and a red scarf. Wait until dawn and then, with the rain about to clear, set out for the big city. When they see you, the tyrants will flee in terror, trampling each other to escape. But... don't stop!... the fight has just begun.

Instrucciones para cambiar el mundo

I

Constrúyase un cielo más bien cóncavo. Píntese de verde o de café, colores terrestres y hermosos. Salpíquese de nubes a discreción. Cuelgue con cuidado una luna llena en occidente, digamos a tres cuartas sobre el horizonte respectivo. Sobre oriente inicie, lentamente, el ascenso de un sol brillante y poderoso. Reúna hombres y mujeres, háblelos despacio y con cariño, ellos empezarán a andar por sí solos. Contemple con amor el mar. Descanse el séptimo día.

II

Reúna los silencios necesarios. Fórjelos con sol y mar y lluvia y polvo y noche. Con paciencia vaya afilando uno de sus extremos. Elija un traje marrón y un pañuelo rojo. Espere el amanecer y, con la lluvia por irse, marche a la gran ciudad. Al verlo, los tiranos huirán aterrorizados, atropellándose unos a otros. Pero... ¡no se detenga!... la lucha apenas se inicia.

Alternate Worlds: Against Capitalist Realism

Many words walk in the world. … There are words and worlds which are lies and injustices. There are words and worlds which are truths and truthful. … In the world of the powerful there is no space for anyone but themselves and their servants. In the world we want everyone fits. In the world we want many worlds to fit.

— EZLN, "Fourth Declaration of the Lacandon Jungle," 1996.

By Serbal Vidrio

Systems of oppression have always had one thing in common: the implication, presented as common-sense fact, that the way things are is not only the way they should be, but the way they must be. The core assumption of all ideologies is that the construction of the world they present constitutes an accurate picture of the world as it really is; the image is mistaken for the real.

Capitalist Realism, by Mark Fisher, is a popular book in leftist circles. Even those who haven't read it may be familiar with its most famous line: "It's easier to imagine the end of the world than the end of capitalism." The book asserts that, since the fall of the USSR and the subsequent proclamation of "the end of history," the logics of capitalism and liberalism have manufactured a sense that it is impossible to imagine plausible alternatives to capitalism. Capitalism has learned to disguise itself as an inevitability that stands outside the particulars of history and culture.

Yet despite capitalist ideology's claim to represent the end of history, cracks are unmistakably beginning to show. With each new crisis of capitalism and failure of liberalism—and we have witnessed many in recent years—these cracks only widen. The fragile contingency of capitalist realism, the depressingly unimaginative premise that there can be no alternative to its status quo, has been increasingly laid bare. What's more, the real-world consequence of this failure of imagination is to permanently alter global ecologies and irreversibly undermine our futures. If those in the so-called "developed" countries—those most responsible for the climate crisis—don't soon figure out how to imagine and engage with the world differently, the future will not improve.

If we are to learn to imagine outside the limited bounds of capitalist realism, it must be through dialogue with people who have been silenced and marginalized for centuries by the logics of colonialism and capitalism—two sides of the same coin. Alternative ways to conceive of the possible may be constructed in conversation with cultures whose ways of imagining the world differ radically from those of the colonial and capitalist global core.

The "ontological turn" describes perspectives that depart from traditional notions of culture and instead address questions of being, treating all worlds and ways of being within them as equally real and valid. This turn suggests that we should shift our attention from ways of seeing to ways of being in the world. The difference may seem slight, but there are important implications behind the suggestion that non-capitalist worldviews—which, of course, are the vast majority in the historical and ethnographic record—are just as real and important as capitalist ones.

This is not just a philosophical difference; the cultural inhabitation of different conceptual worlds has real effects on the physical world we all share. To borrow an example from the anthropologist Wade Davis, when Westerners (to generalize for a moment) look at a mountain, they see a pile of rocks, latent mineral wealth waiting to be exploited. When an Indigenous Andean (again to generalize) looks at the same mountain, they see an apu, a spirit embodied by the mountain which protects those it watches over, who in turn have a duty to honor it. This difference in seeing directly translates into a difference in being. The Westerner will upturn the mountain to extract the mineral wealth of the earth, blasting and carving it apart to turn a profit, indiscriminately destroying ecosystems and Indigenous people's sacred landscapes in the process. The Indigenous Andean, by contrast, knows a very different world, in which one is bound by relations of reciprocity and respect to the landscapes one inhabits.

Numerous other examples of such differences in thinking abound. Where one may see a forest as an abode of spirits and a repository of vital energies, the multinational mining firm, logging company, or coca farmer see latent profit. These differences in belief have tangible and long-term effects on how we live in the world, and it is no coincidence that in the given case, the Western worldview produces a highly unsustainable—and, what's more, an essentially alienating, exploitative, and vacuous—way of being in the world.

The point is not to idealize non-Western or non-capitalist cultures, nor to suggest that these cultures do not have limits of their own. Instead, these examples demonstrate the possibility of engaging with the physical world in very different ways—far more sustainable, reciprocal, and respectful ways. The challenge now is to make these alternatives clear to people in capitalist societies. These alternatives not only allow people to question capitalism, but to imagine a world without it.

In dialogue with non-Western and non-capitalist cultures, we in the capitalist core can begin to conceive of the other-than-human not just as things to be exploited, but as beings with rights to be respected and to whom we owe responsibilities. Beyond the environment, we should consider what other such cultures have to say about gender, race, and class. Under current globally dominant ideologies, these constructs are systems of oppression and legacies of colonialism. But they don't have to be. Capitalism and colonial thinking are mutually reinforcing: to challenge one is to challenge the other.

Capitalism thrives on the failure of imagination, on a fatal disbelief in the possibility of alternate ways of being. It requires us to hopelessly submit to its flattening vision of the possible and the real and does all it can to convince us that there are no other options. It is the task of the radical, now as always, to seek out and present alternatives. When, as we increasingly find, the cultures of the global mainstream have none to offer, we may instead find solutions through engaging with the countless cultures whose voices have long been silenced and ignored by virtue of the fact that they suggest viable and vibrant alternatives to the way things are. If we fail to initiate these reflexive dialogues, we may not have to imagine the end of the world at all—we may live it.

Fern's Glass Art

Hi! My name is Fern, and I'm a new glass artist at the University of Oregon. I started working as a 3D artist when I was twelve, specializing in pottery and other clay mediums. Over the years I have picked up many different art forms, including embroidery, plush toy customization, upcycling, and jewelry making. I've been inspired by glass art for years, and I now specialize in organic sculptures.

My mushroom sculptures are my take on forest spirtits. Standing at only a few inches in height, they make wonderful desk companions.

Follow my instagram, @_ferndonovan_ if you want the chance to find one around Eugene during the annual Game of Shrooms scavenger hunt on June 11th, 2022.

We Need to Think Deeper About Who Will be Affected if Roe v Wade is Overturned

By: Alexa Wright

The draft opinion threatening to overturn Roe vs Wade is not simply an attack on women. Before tackling this nuanced subject it is important to understand the precedent set by the 1973 decision. Norma McCorvey, known under the pseudonym Jane Roe, was five months pregnant in 1970 when she desired an abortion. Henry Wade, the Dallas County district attorney at the time, served as the defendant in this case hence the name "*Roe vs Wade.*" With the help of lawyers from her home county of Dallas, Texas, Linda Coffee and Sarah Weddington, McCorvey secured the right to abortion for all people until the fetus could survive outside of the womb on Jan. 22 1973, with a 7-2 majority vote. On May 2nd 2022, Politico published a leaked draft opinion penned by Justice Samuel Alito displaying the court's intention to overturn Roe and another landmark abortion decision, *Planned Parenthood vs Casey.* This decision is often viewed exclusively as an attack on women, however this could not be further from the truth. This decision directly targets all people who can get pregnant and zeros in on those in poverty, people of color, and potentially members of the LGBTQ+ community; It is a chilling display of the United States' descent into theocratic fascism.

Popular neoliberal feminism often views the scope of feminism to only apply to "women's issues", this view of feminism is a part of the problem. It is not a feminism for all women but rather a feminism for the 1 percent, where "girlboss" women are praised as progress for "breaking the glass ceiling" while stepping on the backs of impoverished women and people of color to reach it. Cinzia Arruzza describes an alternative "Feminism for the 99 Percent" in her manifesto, claiming that feminism should represent "all who are exploited, dominated, and opressed" (Arruzza et. al, pp. 14, 2019) by our capitalist society. Using this idea of feminism to analyze the Supreme Court's attack on abortion rights we see that not just women are affected by this decision. Rather, this is an attack on all who can get pregnant, minorities, and the poor. Capitalism is built on the grounds of exploitation, this country's infrastructure was built mostly by slave labor, and a drastic racial wealth gap displays that not much has changed. Two centuries of systemic racism in the form of Jim Crow Laws, voter suppression, redlining, and the over-policing of primarily black neighborhoods has led the median income of a black family to be just 10% of the median income of a white family (Urban Institute, Survey of Consumer Finances, 2016). Modern capitalism seeks to reinforce this oppression, forcing struggling BIPOC mothers to birth a child they cannot take care of and then refusing to allow them government assistance. This is not done without reason, the cycle of exploitation that facilitates capitalism requires children to be born into poverty and forced to take low paying jobs in order to keep the economy moving. With over 1 million workers lost during the pandemic, our elites need more people to exploit, and how better to find more workers than to create them via forced birth? It is not uncommon for countries in late stage capitalism to begin to swing right and restrict the rights and freedoms of the workers, we are currently living in one of these periods. The *Roe v Wade* decision will likely foreshadow several other freedoms being stripped as well.

It is reasonable to fear that our rights pertaining to situations other than abortion are at risk if Roe v Wade is overturned. This is because Roe is protected under the constitutional "right to privacy" which conservatives on the Supreme Court have argued since the right to privacy is not explicitly stated in the US Constitution is null. The question of if the bill of rights protects the rights that are not expressly stated in the Constitution is controversial. The Due Process clause of the 14th Amendment is most often cited in cases involving the right to privacy. The 14th Amendment states, "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." In the case of *Roe v Wade*, the court determined that the right to privacy is fundamental and the state may only intervene in abortions, with exceptions for the mother's health, after the point of viability (approximately 24 weeks). The fact that Roe may be overturned on the grounds that the right to privacy does not exist in the Constitution puts many other landmark Supreme Court decisions on the chopping block. These include: *Griswold v Connecticut* and *Eisenstadt v Baird* (the right to contraception), *Lawrence v Texas* (the right to be in a same sex relationship, phrased as the right to perform sodomy), *Loving v Virginia* (The right to interracial marriage), and *Obergefell v Hodges* (The right to same sex marriage). These rights among others are also common points of conservative attack, with anti-CRT and LGBTQ+ book bans occurring across the nation. With these factors in account, it would be reasonable to assume that an increasingly radical right wing would overturn any of these cases following the overturning of *Roe v Wade*.

The *Roe vs Wade* decision is a mark of the United States' descent into fascism. Historically, when fascist authoritarian regimes start to take power they begin by slowly stripping the rights of the people, weakening them so they cannot fight back. Losing our rights to bodily autonomy is a clear example of this. Fascist regimes often go after education, forcing students to learn only what the state wants them to learn. This is displayed clearly in the banning

of books relating to race, gender, and sexuality across the country. Authoritarian right wing policies such as the state of Texas considering the death penalty for facillitating an abortion have already begun to rear their ugly heads. Another marker of a fascist regime, high and militant police presence and unethical policing practices have existed in the US for a very long time and state and federal governments continue to raise funding for police departments while their constituents are left starving and without healthcare or shelter. The US police force would be the third largest military in the world behind the US and China respectively if we compare it to modern militaries. We are not on the brink of a descent into fascism, it has already begun.

There is no true equality and justice under capitalism. The system was developed by those with ideas of white supremacy in mind, and facilitated on the backs of enslaved people. These sentiments are deeply rooted into the capitalist economic system and everyone except the wealthiest elites are suffering to keep it running. This is especially true for BIPOC, women, the LGBTQ+ community, and those in poverty. Neoliberalism will not save us, voting will not save us, revolution will save us. Many liberals would argue that it is paramount that we keep abortion legal, but this is not enough. Cinzia Arruzza describes this well in saying, "By itself, legal abortion does little for poor and working-class women who have neither the means to pay for it nor access to clinics that provide it. Rather, reproductive justice requires free, universal, not-for-profit health care, as well as the end of racist, eugenicist practices in the medical profession." (Arruzza et. al, pp. 14, 2019) There is no reforming an exploitative, racist, and opressive system; this system must be revolutionarily dismantled by the people so that a new anti-capitalist, anti-racist, anti-facist, and just system may be formed and governed by the 99 percent, not the 1 percent of elites who currently run our governmental system.

Problematic Artists, Important Art: The Case of Ciro Guerra

By: Serbal Vidrio

There is a longstanding and possibly unresolvable debate in art criticism over the importance of distinguishing between art and artist. The school of New Criticism, developed in the mid-twentieth century, sought to isolate works of art as self-contained objects. In 1967 the postmodernist Roland Barthes declared that "the author is dead," signaling a view of art in which the intentions and biography of the artist are not only irrelevant, but interfere with the viewer's ability to admire and interpret works of art on their own merit. These are just two expressions of what seems to be the dominant answer popularly given to the question of art vs. artist—that it is at best unnecessary, and at worst childish, to let one's opinion of the artist impinge on one's appreciation of the artwork, at least so long as whatever makes the artist questionable is not implicit in the art they produce.

I don't necessarily take issue with this perspective in every case. There are artists whose work I appreciate yet whose political views or behaviors I disdain (likewise, there are admirable artists who have produced bad art—is that a reflection of their character?). Nonetheless, I don't think we should always accept the need for a distanced and "objective" view. If you find yourself unwilling or unable to separate your feelings about an artist from the art they produce—particularly if the artist has done harm to people or causes you identify with—then you are under no obligation to second-guess yourself. That being said, I want to trouble the waters a little and ask what happens when problematic people create important art. When it is no longer a question of whether an artwork is simply aesthetically "good," but of whether it is politically important, how do we negotiate the tension between art and artist?

This piece was originally intended as a review of the Colombian director Ciro Guerra and his work with several Indigenous Colombian communities, with whom he directed three films and a Netflix mini-series. Since first watching his film *Embrace of the Serpent* (2015) in Colombia a few years ago I have considered Guerra one of my favorite directors, having since seen most of his filmography. So it came as an unpleasant surprise (but maybe it shouldn't have been) to discover that in 2020, eight women accused Guerra of sexual harrassment and assault in the Colombian feminist periodical *Volcánicas*. Now, I have no problem accepting Guerra's probable culpability and dismissing him as just one more in a long list of prominent men who have abused their power in the world of film and entertainment. There is a familiar story here about Guerra, a man with a privileged position in his society and with power and clout in the world of cinema, gaining clemency from justice while his victims are ignored and derided.

At the same time, I believe something has to be said about the films that bear his name. However problematic Guerra may be as a person, his films do something important—and I think that's true even (maybe especially) if we remove the man from the equation.

Guerra has directed three films that portray several Indigenous Colombian cultures: *The Wind Journeys* (2009), *Embrace of the Serpent* (2015), and *Birds of Passage* (2018); He also worked on a Netflix mini-series called *Green Frontier* (2019). What I find interesting and admirable about Guerra's

films is that more than accurately portraying the Indigenous cultures they concern, they were produced collaboratively and with the direct involvement and approval of those communities. In these films, Indigenous actors from cultures such as the Wayuu of the Guajira Peninsula, the Arhuaco of the Sierra Nevada de Santa Marta, and the Ocaina, Ticuna, Bora, Andoque, Yucuna, and Muinane of the Colombian Amazon portray themselves and speak their native languages on screen. Additionally, in *The Wind Journeys,* members of the Afro-Colombian community of San Basilio de Palenque also portray themselves and speak their native Palenquero, the only Spanish-based creole language in Latin America. What is important here is that few other films have ever portrayed these communities and cultures, and those that have may have done so without the participation and consent of the communities themselves— a major problem with Indigenous representation in media, both in the United States and Latin America. That Guerra's films not only portray these communities, but do so respectfully and cooperatively, is a mark of their originality and an example of how non-Indigenous filmmaking with Indigenous people can be done right.

What needs to be said at this point is that this is a strength of the films that doesn't depend on Guerra's character—in fact, I think it's better if we consider it a strength despite Guerra's involvement. After all, more people than just the director go into the making of a film, and since we are talking about Indigenous representation, we should focus our appraisal not on Guerra but on the Indigenous communities that the films concern. They are the ones to whom credit belongs for having articulated their Indigeneity in the ways they were able through the means and format available to them. That Guerra had a hand in providing them with those means matters less to me than that they took advantage of the opportunity to do something original and important with it. This is particularly important work at a time at which the issues affecting the Indigenous communities portrayed in the films—from genocide and ecocide to everyday racism, narcotrafficking, and armed conflict—are increasingly pressing, especially considering how little a non-Indigenous audience is likely to know about such issues.

Ultimately, I don't think there is a one-size-fits-all answer to the question I opened this essay with. Some art can be appreciated in isolation from its artist and some can't. And sometimes, like in the case of Ciro Guerra, the situation is a little more complicated. I don't know why Guerra, a non-Indigenous person, decided to make films about Indigenous Colombia. I don't think his reasons particularly matter. What matters is that the Indigenous communities he worked with instrumentalized the platform they were given to articulate themselves, for the first time, on the big screen and for a global audience. And for that I stand by the value of these films as important pieces of art with political salience. As for Guerra—well, he's just like the rest of them.

TOP 5 LISTS

Top 5 deez nuts jokes
1. You know Mr. Sugondese?
2. You know the Eye ladies?
3. Did you hear about Candice?
4. Russian millionaire Ivan Putindese?
5. Mr. Landese?

Top 5 places to find a lesbian
1. Therapy
2. On a date with an ex
3. In a Uhaul
4. Home Depot
5. The men's section

Top 5 ways to pick up moms
1. Join the PTA
2. Join a hot yoga class
3. Flash your wealth
4. Upscale coffee shops
5. Be yourself

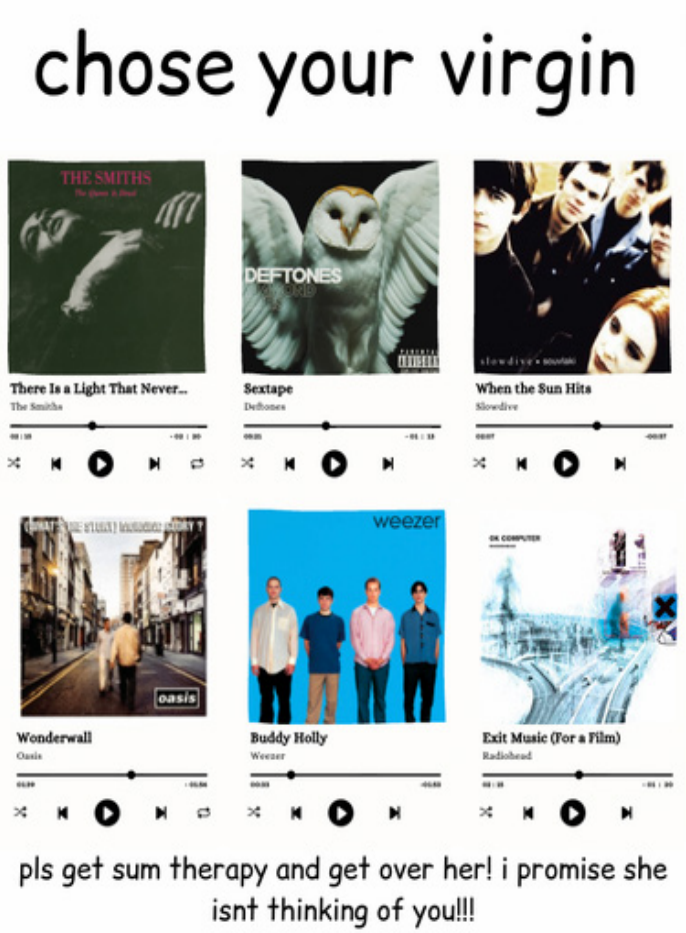
Top 5 ways to eat pasta
1. With a spoon
2. Upside down
3. With your mom
4. With your dad
5. On your mom

Top 5 Pixar/Disney moms
1. Mrs. Incredible from the Incredibles
2. Mrs. Potato Head from Toy Story
3. Mama Imelda from Coco
4. Nani from Lilo & Stitch
5. Mrs. Dumbo from Dumbo

Top 5 sandwiches
1. Vegan BLT
2. Nashville hot chicken
3. Grilled cheese (duh)
4. Brie and apricot jam
5.

Top 5 ways to catch gonorrhea
1. In a Eugene parking garage
2. From an ROTC kid
3. Going greek
4. Bushnell University
5. Swimming in the Willamette

Top 5 reasons to join the Insurgent
1. You get to write!
2. Welcoming leftist enviroment
3. Learn from your peers
4. Participate in leftist/anarchist discussions
5. Make radical friends



John Bellamy Foster: State of the Revolution

Interview by: Eric Howanietz

One of the nation's leading socialist thinkers and a key voice in the development of social ecology, John Bellamy Foster talks to the Student Insurgent about surviving capitalism, social transformation, and the importance of radical student uprisings.

"We are in a very unstable period," says John Bellamy Foster as a zoom call warbles in and out of sync giving his voice that delayed synthesizer tone of a malfunctioning robot. For many this statement would not be a stretch to claim but Foster consistently interweaves scientific reality and historical citation into whatever assertions he offers. His replies to most questions are often long winded to say the least, but they contain the more important and distinctly creditable character of being exhaustive. Over his 35-year tenure at the University of Oregon, Foster has conspicuously been at the heart of many of the most dramatic movements in ecology and radical environmentalism. Almost the entire historical arc of what has become known as the eco-terrorist movement has developed in proximity to the ideas of social ecology and environmental socialism he helped establish. His development of Marx's Ecology in the early 2000's was a turning point in radical thought and for many addressed the what he describes as the "ecological rift of capitalism." Now in semi-retirement at UO, Foster still teaches Marxist Sociological Theory and Earth System Crisis, providing one of the few academic spaces where one can unravel the secrets of that ubiquitous Penguin Classics copy of Marx's Das Capital. As a badge of honor, he consistently boasts of being on a right-wing list of the most dangerous professors in America.

The reality that Foster presents for us is not one of ambiguity. The most worrying reference he offers is the Intergovernmental Panel on Climate Change (IPCC) report, which he notes was so dire in its predictions that its public release was largely edited by participating governments. The first draft for policy makers was leaked and is now publicly available on the Monthly Review website, a major Marxist sociological journal of which Foster is editor. In the leaked IPCC report a scientific consensus agrees that a systematic transformation of social and productive capacities must occur. It says that capitalism is unsustainable, socialist reorganization is probably required, and a transition towards a low energy economy will be unavoidable.

For Foster this confirms that socialism is the solution to the climate crisis. But just as the complexities of the climate crisis are unfolding we are now forced to deal with a revived threat of nuclear annihilation. It would be disingenuous not to call the American intervention in Ukraine a proxy war with Russia, and with US military aid to Ukraine exceeding Russia's annual military budget we are without doubt in a period of dramatically escalating tensions. This second layer of global instability has put humanity on a knife's edge and the future dynamic of socialism may be that of survival socialism in the wake of a collapsing capitalist hegemony.

Even with such a dire outlook, Foster sees points of partial successes amid the constant repression of an imperialist world system. Often any experiments of alternative economic and/or political systems are attacked by neo-liberal globalization. He expresses hope for Venezuela but recognizes that it is under siege from capital. The majority of Venezuelans have seen improved conditions, developed resiliency to sanctions, and support their socialist government. Much like Cuba this begs the question, why are they so effective at resisting capitalist hegemony? For Foster this implies that power has been distributed to the previously impoverished majorities of those countries. In many ways this has made the revolution irreversible, and he says "once one gives power to the people they will defend it." Often holding views contradicting the western media narrative, he also cites dramatic progress in China, the incredible popularity of its government, the higher degree of political participation Chinese people have compared to the American political process. "The ability to elect Biden or Trump is not a sign of Democracy," Foster wryly comments.

Though one might find points to disagree on here, there can be no denial that there are alternative economic and political systems other than the dominant global capitalist hegemony. Such qualitative differences become apparent in instances like the World Wildlife Reports assessment that Cuba is the only sustainable country on Earth.

From a more grass roots outlook Foster sees the Black Lives Matter movement as the most promising recent social development. He is quick to cite how working-class people crossed the color line to participate in the George Floyd uprising and this kind of mobilization was truly threatening to those in power. Ultimately Biden's reaction to BLM was an 11% increase in spending on police and prisons. "There is no question that means repression," says Foster.

During the pandemic the development of what has been termed the "great resignation" and service workers unionization has opened the door for what looks like a broader strategy of refusal and obstruction amid the capitalist core. And despite a temporary lull in the climate change movement, people below 30 are angry about the loss of their future, and are prepared for the type of mobilization necessary to address this issue. What Foster most succinctly touches on is that those in power are most fearful of such mass mobilizations. "A mobilized population will demand other things," and he is quick to note how American and British mobilization during WWII created dramatic shifts in power when popular demands weren't met after the war (this might be called the Churchill effect).

Previous pitfalls that created second class citizens or sold supposed economic equality between unequal participants should be recognized as the fallacies they are. Foster has no doubt that the ruling class is fully prepared to take out the knives. He goes back to Fredrich Engels who defined the various calamities of the working class as a system of, "Social Murder." Only the broadest most unified movements possible will ensure peaceful change. But with the social and ecological circumstances we find ourselves in, this will be the most immense struggle humanity has ever seen, no matter the path taken.

Foster admits that much of the advanced Marxist theory courses remaining at UO are a remnant of the student uprisings of the 1960's. This is also the legacy carried by past journals like the Sociological Insurgent and its bastard inheritor the Student Insurgent. Much of todays UO faculty grew up in a much more conservative period. "If you want a university with critical spaces it's something students and faculty have to fight for," says Foster. One of the most radical student movements that could take place on American campuses is a unified revolt for free tuition and elimination of student debt. In such circumstances Foster has no doubt that Marxist theory would see a resurgence in the American classroom. With a wink & nod Foster does not in any way call for student uprisings, revolts, sit-ins, strikes, occupations, or revolutions at UO. But in the waning days of his tenure it can be plain to see the encroachment neo-liberal policies that have negatively impacted faculty hiring decisions and student political power.

John Bellamy Foster is in many ways a previous chapter of UO's radical legacy. Echo of the Battle of Seattle and the fury of Earth Liberation Front fall not too far from his footsteps. And from him come so many of the ideas of a continuously expanding anti-globalization and radical ecological movement. I can think of no better tools to be equipped with while moving into this uncertain period of global climate crisis.

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"TO THOSE WHO WISH TO FORCE BIRTHS AND SUBSERVIENCE; TO THOSE WHO WANT TO PERPETUATE COERCION, ABUSE, AND SUFFERING, WE ONLY HAVE THIS TO SAY:

IF ABORTIONS AREN'T SAFE, THEN NEITHER ARE YOU"